

The Republican.

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PROSECUTIONS FOR MORAL BLASPHEMY IN SCOTLAND.

THE late prosecution of Mr. James Affleck in Edinburgh, for the sale of true and moral blasphemous publications against the Christian religion, though the thing went off easily in the Courts, is a matter worthy of record, if it be but to contrast the proceeding in different countries. By the indictments here printed, the reader will observe, that such publications are termed felonious in Scotland, by the prosecutor, and it is only so late as the year 1813, that the Unitarian Act of Parliament repealed the authority of the Judges to put to death in such cases. Now they have the power to transport the seller of such publications, if the Jury supports the thing with a verdict of "Proven." It was from a fear of being exposed to the extreme of this horrible power, of that well governed realm, as Sir William Rae and his deputy John Hope call it, that Mr. Affleck, by the pressing advice and interference of his Counsel, pleaded Guilty to the sale of the books first, and then as a matter of form, Guilty generally, which he certainly was, with the bare exception of having published wickedly and feloniously. To asperse, vilify, ridicule, and bring into contempt the Christian religion, is what the Messrs. Afflecks glory in, and is a matter in which they will persist.

We shall first print the two indictments, and then a Newspaper report of the proceedings, which, though not a perfect report, is correct as far as it goes. It has a few omissions, which are evident on the face of the thing; and those omissions would have given the Defendant's case a better appearance, by shewing that his plea of Guilty was the only ground on which the Counsel would advance any thing in mitigation of punishment. No Lawyer in Edinburgh would publicly say a word in defence of such publications; though it is notorious that they are all Atheists; and that

Printed and Published by R. Carlile, 84, Fleet Street.

of the two, there are more Atheists in Edinburgh than in London: that is—avowed Atheists in private conversation.

Mr. Affleck had prepared a written defence, but he was assured of transportation if he used it; and its being well understood how the thing was to go off, if there were no defence, was the cause of not defending it. We shall now circulate the indictments well in Scotland, which cannot fail to do great good.

Before the prosecution was instituted, the Sheriff of Edinburgh entered Mr. Affleck's shop, and stole what he pleased of the stock—similar to his robbery at the Hall of the Zetetic Society. Some of the goods have been returned, others detained. If this be law, good government, civilization, and monarchical protection, welcome the tyranny of Asia, as a certainty. At least, we shall not then be insulted with a sound of law, liberty, and property.

EDITOR.

High Court. Indictment, his Majesty's Advocate against James Affleck. (Publishing and Vending Blasphemous Works, &c.) No. I.

JAMES AFFLECK, now or lately bookseller and grocer in Edinburgh, you are Indicted and Accused at the instance of Sir William Rae of St. Catharines, Baronet, his Majesty's Advocate for his Majesty's interest: THAT ALBEIT, by the laws of this, and of every other well governed realm*, the wickedly and feloniously PUBLISHING, VENDING, or CIRCULATING, or

* This is a falsehood as applying to Christian countries, the very best government of which does not hold such publications to be punishable; nor does the government of England hold them to be a felonious publication. And will this redoubted "Sir William Rae, his Majesty's Advocate, for his Majesty's interest," (perfectly well understood how) say there is no good government beyond Christendom? China, under different Emperors, has been one of the best and mildest governments that ever existed. Was there never any thing good in any of the Republics of Greece or Rome? The truth will be found to be, on fair enquiry, that there never was a good Christian government: the nature of the idolatry forbids the possibility of such a thing. Let Sir William Rae look at Spain, Portugal, and Ireland, and even Scotland. Let him look at home. Let him remember his share in the Beacon Newspaper! and his many other late "means and transactions."

R. C.

CAUSING to be Published, Vended, or Circulated, any PROFANE, IMPIOUS, or BLASPHEMOUS BOOK or PRINTED WORK, or any Book or Printed Work containing any Denial of the Truth and Authority of the Holy Scriptures, or of the Christian Religion, or tending to Asperse, Vilify, Ridicule, or Bring into Contempt the Holy Scriptures or the Christian Religion, is a crime of an heinous nature, and severely punishable: YET TRUE IT IS AND OF VERITY, that you the said James Affleck are guilty of the said crime, actor, or art and part: IN SO FAR AS, you the said James Affleck having, by means and transactions to the Prosecutor unknown, obtained a number of books or printed works of a profane, impious, and blasphemous character, containing denials of the truth and authority of the Holy Scriptures and of the Christian Religion; and tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and Christian Religion, did, in the course of the present year, 1824, in the city of Edinburgh, wickedly and feloniously publish, vend, and circulate the said books or printed works. MORE PARTICULARLY, (1.) on the 18th, or one or other of the days of February, 1824, or of January immediately preceding, or of March immediately following, within the shop or premises then and now or lately occupied by you in Adam's Square, South Bridge, Edinburgh, you the said James Affleck did wickedly and feloniously publish, vend, and circulate a book or printed work, entitled "The Republican, No. 7, Vol. IX. London, Friday, Feb. 13, 1824," bearing to be "printed and published by R. Carlile, 84, Fleet Street," and having a printed catalogue of books affixed thereto, entitled "Catalogue of R. Carlile's Publications," and with the words at the end thereof, "Agent for Edinburgh, Mr. James Affleck, Bookseller, 74, Adam's Square, Southbridge Street,"—by then and there giving the same to John Nugent, now or lately residing in the Pleasance of Edinburgh, in consideration of the sum of sixpence, or other small sum of money then and there paid by the said John Nugent to you as the price of the said book or printed work; and the said book or printed work is profane, impious, and blasphemous, and contains passages denying the truth and authority of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and Christian religion; and, in particular, the following passages in that part of the book which purports to be a letter by Richard Carlile to Rabbi Solomon Herchell, High

Priest of the Jews in London, viz. the following passage at page 193 of the said Number of the Republican:—

“Dorchester Gaol, February 8, year 1724 of Christianity, 2360 of Judaism.

“RABBI*,

“OF all the superstitions that are known to have infested the earth, that of Judaism has produced the greatest amount of mischief, if we consider it to be the parent of Christianity and Mahometanism. Other superstitions have arisen and fallen without producing any serious ills among their devotees; but this of yours has engendered the most malignant feelings among those divisions of mankind where it has been found. There is no history of any deadly religious sectarianism before that which sprang up from Judaism. A multitude of Gods have been worshipped in a multitude of forms, without sectarianism or anger on the part of the vast multitudes of worshippers; but it remained for Judaism to introduce one God, one Idol, which, instead of forming a union in the system of worship among the idolators, should set them all a-wrangling as to which was the better form—which the more acceptable ceremony—which the more favourable sect; and that has kept them all a-wrangling to this day; because there is no decision to be obtained separate from the caprice of each sect or of each individual;” and the following passage at page 193:—“You, the High Priest of the Jews, produce a volume which you call a collection of Sacred Books, and which we, who are not Jews nor Christians, distinguish by the appellation of Jew Books. In this volume, it is endeavoured to be shewn that the first man was a Jew, if I may use the term, as a matter of distinction; that he worshipped the God which you worship; and that you have, in those sacred books, a genealogical account of your precise descent from this first of the Jews, this first of Idolators, the first of mankind. You tell us that the first five of this Collection of Sacred Books were written by a man named Moses 3276 years ago, and 2552 years af-

* I am always highly delighted to see such important passages set forth in these indictments. They do more good than when read in the original publications, in being sent forth with all the pomp of hypocrisy, and with all the ceremony of bad law. In Scotland, the Defendant, in such cases, is furnished with a printed copy of his indictment; and so fearful were the Law Officers in this case, that the printer would print some for distribution, that they sent a person to watch the process and to see the forms broken up. Why? We can copy!

R. C.

ter the creation of the first of the Jews, or the man of Jehovah's own manufacture. If my figures do not precisely concur with your calculations, they are near enough for the purpose of my argument. I follow a chronology that lies before me; but I give it no more credit than I give to your mythology. It is an invention, a romance;" and also the following passage at page 198:—"Whilst addressing you as a distinguished member of a sect, I may be permitted to observe, that your farther career as a sect of idolators is hopeless. Science, history, all that is true, proclaims your sacred books to be nothing more than a collection of fables. Your books have been cherished, whilst your persons have been the scoff of mankind, or of the people among whom you have dwelt; but the time has now arrived when your persons will be treated with social respect, and your books with contempt. The efforts making to convert you as Jews into Christians, I, as well as you, can smile at, and see that the matter is impracticable; nor will you ever bring mankind to the worship of your God, Jehovah. But there is a hope that you idolators may be all brought to be honest and sensible men, each throwing off his share of superstition. At this moment, there can be no such person as an honest and sensible idolator; because, such a person to be honest and sensible, would be led to the examination of the foundation of his idolatry; and, being so led, he could never rest upon such books as you and the Christians present to him. The knowledge of the age wars with your books; and you, as Jews, are only kept in countenance, in consequence of the Christian Priesthood having built their superstition upon the foundation of your books. Without this prop ridicule would overwhelm your superstition.

"Knowledge of every kind scouts the notion that such a God as your Jehovah has fabricated and rules the world. The certainties of chemistry, geology, and astronomy, are so many direct refutations of the tales of your books, as they relate to a God or Gods, to a creation, to a deluge, and to the peopling of the earth. You contend with the light of day when you persist in doing what your forefathers have done, and adhere to tales, because they were ignorant enough to receive them and to hand them down to you. An invitation is now made to you to assist in breaking up the sectarianism of mankind, and to urge on all in one common pursuit of knowledge. You, as Jews, can lose nothing by the loss of your superstition, because you are already oppressed by the more powerful superstition of the Christians;

but your relinquishment of your devotion to your sacred books, your acknowledgement that they are fables, would be a powerful blow struck at the remains of Christianity, and afford you something like retaliation for the oppressions and persecutions which these Christians have heaped upon you and your fathers." (2.) AND FURTHER, time and place particularly above libelled, you the said James Affleck did wickedly and feloniously publish, vend, and circulate, by then and there giving to the said John Nugent, in consideration of the sum of sixpence, or some other small sum of money then and there paid by the said John Nugent to you as the price thereof, a profane, impious, and blasphemous book or printed work entitled, "The Prayer of Nang-si, a Disciple of Confucius, translated from the original Chinese, with Notes," tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and the Christian Religion, and full of impious blasphemies against God, conceived in the following terms:—"O Tien, the adorable! we worship thee, although we have no proof of thine existence, seeing thou art inaccessible to our senses; neither can it be demonstrated by those who talk to us in thy name. But as our legislators have made unbelief of thee criminal, we prostrate our understanding at the altar of their power, and bow submissive before thy throne. O Tien, the unknown! our doctors call thee a pure spirit, which is nothing that we know. They term thee infinite, occupying all space, which is matter. They say thou art eternal; for no one can conceive a time when matter did not exist. They entitle thee omnipotent; for nature's laws cannot be broken. They give thee the appellation of immutable,—as the course of things never change. Again, O Tien the Holy!—thy priests and favourites tell us of having seen thee; and they say that thou art possessed of human parts, together with human passions. But yet, O Tien, who inhabits the thick darkness! all allow that thy nature is inscrutable, and thy essence incomprehensible. Accordingly, they have formed thee of negations, and clothed thee with inconsistent qualities and contradictory attributes. And thus, O Tien! thou becomest all things to all men.

"O Tien, who fillest all space! let us approach thy throne, and humble ourselves before thee, who does not regard the attitude of men. O thou, who knowest all things, condescend to be informed of our wants; and we will inform thee how things go on here below. From thy omniscience nothing can be hid; therefore do we come to confess our faults

before thee, and make known our transgressions, because we have sinned and offended against thy holy law, in consequence of thy foreordaining every action of our lives. Yea, thou art an independent and Almighty Being, who cannot be offended, or want any of our futile offices. O Tien, who art unchangeable, the same yesterday, to day, and for ever, change; we pray thee, the eternal laws of nature, which alter not; let events become uncertain and fluctuating,—destroy the necessary connexion between cause and effect, to gratify our whim and caprice. O Tien, the immutable! change, we pray thee, the nature of the elements, stop the gravitation of bodies, and alter the weather, so as to suit us; and we sincerely hope thou wouldst hear us in these respects, as we have been told that thou hast often repented and changed thy mind. Infinitely wise Tien, who pronounced every thing very good, we thy mole-eyed children have sagacity enough to see that the plans of thy infinite wisdom are not suited to our circumstances to procure us that happiness we so ardently wish; and we believe that thou once intended to destroy thy own work, because it pleased thee not. We beseech thee be pleased to patch and mend this work of thine as we shall give directions, and comply with all the contradictory demands of the human race to please the folly of man. O Tien! we know that justice is a human virtue; allow us to call thee just, and, as a consequence, act contrary to all our conception of justice; fall out with thy children, the work of thine hands, and condemn them to eternal torments, for acting according to the laws of that nature thou gave them; for describing that course thou caused them to pursue; impute the sins thou predestinated them to commit to thy dear Son Fo (*who is also thyself*) whom thou sent to suffer for man's disobedience; then forgive them freely all they owe thee, after being paid to the very utmost, still retaining the far greatest number as victims of thy everlasting vengeance, for thy mercy endureth for ever!!

“O Thou, who art the Father of All! take a liking for only a few of thy creatures; pick out the most barbarous and wicked people on earth for thy chosen; communicate thy secrets, and reveal thy will to the most worthless among this banditti; and may these favourites of thine become patterns of moral conduct for all nations to imitate. For thy loving kindness and tender mercy sake, O Tien! and because thou hast made of one flesh all the nations of the earth, pour out thy wrath and indignation, we pray thee, on the

rest of thy children; make them slaves to toil and sweat for thy chosen people; or harden their hearts to defend their lives and property; and thus give thy favourites an opportunity of killing them with impunity, and destroying every thing that breatheth, that thy infinite goodness may be manifest to all people. O Tien! fountain of reason,—prevent us, we pray thee, from being guided by its dictates in any of our religious concerns. May we continue blind, and obstinately attached to the most ridiculous follies and glaring absurdities, if recommended to us by thy priests as coming from thee. May we never be so impious as to compare the works which we see with the stories they tell concerning thee. O Tien! who made us what we are,—gave us a nature we cannot change,—governs us by circumstances we cannot alter,—and has placed us in a situation we cannot mend,—pardon all our sins, we pray thee, through the merits of the atoning blood of thy Son Fo;—for thy grace faileth never!!

“O Tien! we know thou created every thing for thine own glory; thou must therefore be vain and fond of flattery as we are; accept, we beseech thee, of our adulation, and be highly pleased with the fine things we shall call thee. We thank thee, O Tien! for the bounties of nature; and that, by a wise dispensation of thy providence, a few tyrants devour the choicest of these blessings, leaving the rest of their fellow men to toil, hunger, and want. We thank thee, O Tien! that, being a good father, thou put thy innocent Son to death to satisfy thy justice, and thus gave us a grand example of paternal affection; this we praise thee for, and call it the wonders of redeeming love. O Tien! we laud and praise thy name for calling all, and electing only some, to the enjoyment of eternal felicity. We also thank thee that, disregarding merit and virtue, thou hast set wide the gates of heaven to blind credulity and bigot zeal, and has made the belief of whims and absurdities the only sure passport to the celestial regions; and has made that undefinable quality, faith, which we can never acquire, unless it is given us by thyself, the only sure road to heaven,—reason and virtue being no guides to that blessed place. And, as thou hast thus been pleased to people paradise with the scourges of the human race, we hope, O Tien! few men of sense or virtue will choose such company. All glory, honour, and praise, be thine, O Tien! evermore. AMEN.” (3.) AND FURTHER, on the 20th, or on one or other of the days of the said month of February, 1824, or of January immediately

preceding, or of March immediately following, in the place particularly above libelled, you the said James Affleck did wickedly and feloniously publish, vend, and circulate, by then and there giving to the said John Nugent, in exchange for the sum of three shillings, or some other sum of money then and there paid by the said John Nugent to you as the price thereof, a profane, impious, and blasphemous book or printed work, entitled "Jehovah Unveiled, or the Character of the Jewish Deity delineated, with Strictures on the Lives of Hebrew Saints, and Remarks on the Theocracy, to which is prefixed a Letter to the Bishop Landaff," and which book or printed work contains many passages denying the truth and authority of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and the Christian Religion; and particularly the following passage:—"I have found the Bible attributing to the Jewish Deity attributes repugnant to holiness, truth, justice, goodness; but whether the Jews or your Reverence take him for the Supreme Being or not, I will not pretend to say. Besides, I have found it representing him with human parts, as well as human passions and infirmities. If it does not exclude him from the government of the world, it makes him ignorant of what is going on in it; and represents him as partial, arbitrary, and capricious. It makes him a ferocious monster, cruel, unjust, and deceitful; making those miserable whom his omnipotence caused to exist. And if it does not assign the origin of the world to chance, it constructs one very different from this we live in, and as ridiculous as an eternal conflict of atoms can be supposed to do:" As also the following passage:—"Your Reverence affects great concern about the interest of morality, if ever Deism should become prevalent. To be sure you have displayed a good deal of priestly eloquence to persuade us that Judaism and Christianity are godly systems, and of their beneficial tendency. But whoever will read ecclesiastical history will soon perceive their fatal influence on the happiness of mankind; they may there see Christian and Jewish saints 'emulate, in the transcendent flagitiousness of their lives, the impure morals of the Bible Deity.' Unhappily, it is not in Christianity that we must look for the friend of morality. Were it necessary to enter into a discussion of the merits of the two systems of nature and revelation, permit me to state to you what, in my opinion, would have been a '*better mode*' of proceeding than writing an Apology for the Bible, better suited to the

character of an impartial enquirer after truth. If sincere in your desire to distinguish the true character of Deism, you would have examined if it had raised any wars, set on foot any crusades, destroyed any villages, or sacked towns, burnt any cities, or had any inquisitions and *auto de fes*; if its history recorded any massacres and rebellions; if it requires a tenth of the produce of cultivated nature, the prejudices of education, and a number of artifices to keep up its semblance among mankind. Having found none of those things in Deism, but finding them all in Christianity, you would also examine the pure and simple precepts of reason, and contrast them with the absurdities, contradictions, and inconsistencies of revelation, which have occasioned ten thousand stupid sects, contending with each other about the most contemptible follies, who have convulsed society, and deluged the world with blood. Recollect the maxim of your God, 'by their fruits ye shall know them.'

"My Lord, this little work has a peculiar claim to your patronage; it was in compliance with your '*better mode*' of examining the Bible that ever it had an existence; it, therefore, flies for protection to your reverence, to shelter itself under the wings of your *Episcopal dignity*. It is true, I have not found that character of 'holiness, truth, justice, goodness,' ascribed to the Deity, which you so confidently maintain; and I am persuaded it cannot be found there. So far from that, it ascribes to God cruelty, injustice, deceit, fraud, and the worst of human vices:" As also the following passage:—"But, setting aside these objections, we shall endeavour to draw the character of the Jewish God from the Bible only, which, his votaries say, is his own word. There, instead of a just and merciful God, the benevolent father of his children, the universal parent, and the rewarder of virtue, and punisher of vice,—we find a being cruel, unjust, angry, vindictive, and fluctuating: In short, a being made up of every bad passion, and the worst of human vices. The baneful effects that these representations of the Divinity have had upon the happiness of social life, have been too fatally evinced in instigating the ignorant and unthinking to deeds of bloodshed and horror, under the false pretext of being serviceable to God and Religion. By these they have been inspired with a spirit of animosity and party rage, mutually hating each other. Hence those numerous and destructive wars on account of opinions and religious ceremonies; those horrid massacres and sanguinary executions which have so often stained the annals of eccle-

siastical history. By these the benevolent and social affections are blasted, the milk of human kindness is dried up, and every thing that is worthy and good in our nature goes to decay; while the malevolent and evil passions are nourished and gather strength. It is a matter of indifference whether we pay our adorations to a Deity the *work of men's hands* or the *creature of their fancy*, provided such worship tends to darken our understanding, enslave our minds, engender animosity, render men implacable, and outrage humanity; while the priests claim for themselves the best of the corn, the wine, and the oil, as a gift of their God,—a tenth of the produce of cultivated nature by divine right, and the consequent slavery of the industrious part of mankind.

“To investigate the character, and clear up the pretensions of this Deity to divine worship, to expose the absurdity and nullity of such pretensions, and point out the pernicious effects of imitating his conduct, or regulating our actions by his pretended law, shall be the business of this essay; and this solely from what is called his own word. This, however, is a task of no small difficulty, considering the disjointed manner in which it has come down to us; ‘his ways are not as our ways,’ so neither are his writings. We must, therefore, rest contented to wander through this *holy chaos*, and gather up the scattered fragments in the best manner we can.

“To estimate the characters of mankind, it is necessary to compare men with each other. But to what standard shall we appeal to estimate the character of fictitious beings, who exist nowhere but in the imaginations of credulity? I know of none, unless we are to judge of them by their approximation to human perfection or imperfection. This divinity, says he, ‘made man in his own image,’ which, if he did not, then has man created him in his, and that not one of the most rational and virtuous part of the species. Which of these is the case it matters not; the relation is the same either way; and we are equally entitled to the right of investigating his character.

“No character is so detestable among mankind as that of a cruel tyrant. At such a disposition every sensation revolts, and all our feelings stand appalled; yet do cruelty and inhumanity stand forward as the most prominent feature in the character of this Deity.

“The ‘Lord of Hosts,’ or the ‘God of Battles,’ is one of his favourite appellations among the Jews; he is always re-

presented as assisting at their encounters, giving out the most bloody and vindictive orders, and as being delighted with carnage and massacre. The greatest blessings he usually promises are those of victory; and the greatest evils he threatens that of being vanquished. All his saints partake of the same temper; and the chief of them, who was 'a man after his own heart,' was a man of the most sanguinary cruelty. A few examples will better illustrate the savage disposition of this Deity than any thing we can say.

"We have a strong example of his ferocious cruelty in the 31st chapter of Numbers, where the Lord commanded Moses to avenge him of the Midianites, who selected twelve thousand men for this *holy enterprise*, with a priest at their head. This consecrated banditti accordingly proceeded on the expedition, 'and they slew all the males,' and took all the women of Midian 'captives, with their little ones,'—burnt and plundered the whole country, and carried off the booty to their camp. Even this, however, was not enough to satiate the cruel temper of this incensed Deity: Upon their arrival in the camp, 'Moses was wroth with the officers of the host,' because they saved all the women alive. He, therefore, in the name of their God, issued the atrocious order to 'kill every male among the little ones (*although all the males were killed before*, verse 7th), and kill every woman that hath known man by lying with him;' but the maids they might retain for themselves; although it was on their account that the war commenced, verse 16. The girls with the other plunder the Lord ordered to be divided, according to his own *holy law* of robbing, in a way suitable to the character of the expedition; taking care, however, to retain his share of the different articles, no less than ninety-six young wenches being his dividend of the maids. Here the elucidation of our priests is wanted to inform us whether the Lord kept them for his own use, or lent them to his priests? Or if it was for amorous purposes, or that of celibacy, they were ordered to be kept alive? No person is capable of reading this chapter without being inspired with sentiments of the deepest horror at such abominable cruelty; no history can furnish a parallel by the greatest tyrant that ever lived. However, it is what a Christian Bishop calls '*good policy combined with mercy*:'" As also the following passage: "Where we do not find justice we cannot expect veracity. The Jewish Deity has been pompously declared to be the 'God of Truth;' he says of himself, that 'he is not a man that he should lie,' Num. xxiii.

19; yet we shall find, in the sequel, that he will both lie himself, and instruct other people to do the same.' As also the following passage: "To hold up a human character to general odium, it would be sufficient to enumerate among its bad qualities a furious, angry, and revengeful disposition; yet though we find these to predominate in the Jewish Deity, in all the omnipotence of his character, we are still to account him a God 'slow to anger, and of great kindness, whose tender mercies are above all his other works,' and one 'whose mercy endureth for ever.' It is no easy matter to conceive how a man, far less a God, could be provoked at such silly trifles as this God of the Hebrews often was; sometimes for faults of which himself is the author; commonly in circumstances that would rather excite sentiments of pity and compassion in a generous mind than those of anger and resentment. A few examples will illustrate this. The affair of the golden calf put him in a terrible passion, if Moses had not been able to soothe him, by representing the indelible stain it would be upon his character to vent his anger upon his own chosen people in their present circumstances:" As also the following passage: "Ahab is said to have done more to provoke the Lord to anger than all the Kings of Israel that went before him, 1 Kings xvi. 33. The 78th Psalm is wholly taken up with recounting the provocations he had received, and the passions he had been put into; these he bore for sometime, being rather drowsy; but when they could not be any longer endured, 'Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine: and he smote his enemies in the hinder parts: he put them to a perpetual reproach,' verse 65, 66. It is no uncommon thing for drunkards and fools to behave in this manner! The Prophets are full of the overflowing bile of this choleric Deity, where he is continually venting his rage and threats against one people or another, denouncing war, mischief, and ruin against whoever happens to be the objects of his vengeance; even his chosen covenanted people were by no means spared, but must take their share of his maledictions. The Prophets give us very lively descriptions of his furious temper, not much in unison with the character of mercy and peace. What kind of temper must he be in, when he says, 'My fury shall come up in my face: for in my jealousy, and in the fire of my wrath, have I spoken?' Ezek. xxxvi. 18. As to the method of melting people in the fire of his wrath, see chap. xx. 22. The prophet Nahum begins his prophecy

by describing the passionate and revengeful temper of his God, chap. i. 2. 'God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries; and he reserveth wrath for his enemies.' For by fire and by his sword shall 'the Lord plead with all flesh; and the slain of the Lord shall be many.' Isaiah lxvi. 16. Behold the tyger-like ferocity of this Deity! 'Therefore I will be unto them as a lion; as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion.' The Prophet Jeremiah says, 'He was unto me as a bear lying in wait, and as a lion in secret places.' Lam. iii. 10. Is it possible for human nature to conceive Deity representing himself as a savage wild beast, devouring the human race? To what a condition hath superstition reduced human intellect?" And also the following passage:—"If the Lord be ignorant of men, he is more so of things. It was for fear that men should build a tower to reach to heaven that made him confound their language; but he must have been confoundedly stupid to imagine men could ever reach heaven by a tower." As also the following passage:—"Neither would he have spoken of a firmament with waters, either above or below it, when there is no firmament in existence. The Lord must be grossly ignorant of physics to relate the history of the deluge in the way he has done: a modern chemist would have instructed him better in the production of rain than 'breaking up the fountains of the great deep, or opening the windows of heaven,' which are no where to be found. The author of this history has not sense enough to see, that making the waters to cover the highest mountains fifteen cubits, increases the earth's magnitude far beyond its present bulk, alters its orbit, &c. But it is impossible such an event ever did, or ever can take place. This will satisfy both the Infidel and the Believer; as the one will give no credit to the story, while the other will swallow it with greater alacrity. It was not he, surely, which fashioneth us in the womb who tells us the story of the scarlet thread at the birth of Tamar's two sons, Gen. xxxviii. 27, which, for stupid ignorance and beastly obscenity, is without parallel."

And also the following passage:—"We have now taken a general survey of the character of the Hebrew Deity from the sacred books of the Jews; books which his votaries pretend were *inspired* and *dictated* by the God himself. But have we found a God of holiness, truth, justice, goodness?"

Far, very far from it. These books represent their God as a being of ferocious cruelty, tyrannical, unjust, false, deceitful, passionate, angry, revengeful, and capricious; continually repenting and changing his mind. True, indeed, they also say that he is good, merciful, and just, slow to anger, and of great kindness, one whose tender mercies are above all his other works; in short, they blow hot and cold alternately, and give him such discordant qualities that no such being ever did or can exist but in the distempered imagination of gloomy superstition and blind credulity. The priesthood have also fathered upon him those incoherent rhapsodies, which they declare to the ignorant to be the fountain of *divine wisdom*; but which we look upon to be the store-house of *priestly fraud*; a compilation so confused and contradictory as to bid a defiance to all the rules of criticism; a book which no human intellect has ever been able to explain or illustrate; although millions of men have been constantly employed for many ages, in clearing it up, it still continues as dark as ever, and the same infallible rule of faith and manners it always was." (4.) AND FURTHER, time and place last above libelled, you the said James Affleck did wickedly and feloniously publish, vend, and circulate, by then and there giving to the said John Nugent, in exchange for the sum of four shillings and sixpence, or some other sum of money then and there paid by the said John Nugent to you as the price thereof, a profane, impious, and blasphemous book or printed work, entitled "The Theological Works of Thomas Paine," bearing to be printed and published at London by R. Carlile, No. 55, Fleet Street, 1822, containing many passages wickedly denying the truth and authority of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and the Christian Religion; and particularly the following passage in that part of the said book or printed work, entitled "The Age of Reason, part 1st:"—"Thus far the ancient and Christian mythologists differ very little from each other. But the latter have contrived to carry the matter much farther. They have contrived to connect the fabulous part of the story of Jesus Christ with the fable originating from Mount Etna; and, in order to make all the parts of the story tie together, they have taken to their aid the traditions of the Jews; for the Christian mythology is made up partly from the ancient mythology and partly from the Jewish traditions.

"The Christian mythologists, after having confined Satan in a pit, were obliged to let him out again to bring on the sequel of the fable. He is then introduced into the garden of Eden in the shape of a snake or a serpent; and in that shape he enters into familiar conversation with Eve, who is no way surprised to hear a snake talk; and the issue of this tête à tête is, that he persuades her to eat an apple; and the eating of that apple damns all mankind.

"After giving Satan this triumph over the whole creation, one would have supposed that the Church mythologists would have been kind enough to send him back again to the pit; or, if they had not done this, that they would have put a mountain upon him (for they say that their faith can remove a mountain) or have put him *under* a mountain, as the former mythologists had done, to prevent his getting again among the women and doing more mischief. But, instead of this, they leave him at large, without even obliging him to give his parole—the secret of which is, that they could not do without him; and, after being at the trouble of making him, they bribed him to stay. They promised him ALL the Jews, ALL the Turks, by anticipation, nine-tenths of the world beside, and Mahomet into the bargain." After this, who can doubt the bountifulness of the Christian mythology!

"Having thus made an insurrection and a battle in Heaven, in which none of the combatants could be either killed or wounded—put Satan into the pit—let him out again—given him a triumph over the whole creation—damned all mankind by eating of an apple,—these Christian mythologists bring the two ends of their fable together. They represent this virtuous and amiable man Jesus Christ to be at once both God and man, and also the Son of God, celestially begotten on purpose to be sacrificed, because they say that Eve in her longing had eaten an apple.

"Putting aside every thing that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconstant with his wisdom, more contradictory to his power, than this story is." As also the following passage in that part of the said book or printed work, entitled the "Age of Reason," Part 1st:—"Whenever we read the obscene stories, the voluptuous debaucheries, the cruel and torturous executions, the unrelenting vindictiveness with which more than half the Bible is filled, it would be more consist-

ent that we called it the word of a Demon than the word of God. It is a history of wickedness that has served to corrupt and brutalize mankind; and for my own part, I sincerely detest it, as I detest every thing that is cruel.

"We scarcely meet with any thing, a few phrases excepted, but what deserves either our abhorrence or our contempt, till we come to the miscellaneous parts of the Bible." As also, the following passage in that part of the said book or printed work, entitled the "Age of Reason," Part 1st:—"Did the book called the Bible excel in purity of ideas and expression all the books that are now extant in the world, I would not take it for my rule of faith as being the word of God, because the possibility would nevertheless exist of my being imposed upon. But, when I see throughout the greatest part of this book scarcely any thing but a history of the grossest vices, and a collection of the most paltry and contemptible tales, I cannot dishonour my Creator by calling it by his name:" As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 1st:—"As to the Christian system of faith, it appears to me as a species of atheism—a sort of religious denial of God. It professes to believe in a man rather than in God. It is a compound made up chiefly of Manism with but little Deism, and is as near to Atheism as twilight is to darkness. It introduces between man and his Maker an opaque body, which it calls a Redeemer, as the moon introduces her opaque self between the earth and the sun, and it produces by this means a religious or an irreligious eclipse of light. It has put the whole orbit of reason into shade. The effect of this obscurity has been that of turning every thing upside down, and representing it in reverse; and, among the revolutions, it has thus magically produced, it has made a revolution in theology." As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 1st:—"Putting, then, aside, as a matter of distinct consideration, the outrage offered to the moral justice of God, by supposing him to make the innocent suffer for the guilty, and also the loose morality and low contrivance of supposing him to change himself into the shape of a man, in order to make an excuse to himself for not executing his supposed sentence upon Adam; putting, I say, those things aside, as matter of distinct consideration, it is certain that what is called the Christian system of faith, including in it the whimsical account of the creation,—the strange story of

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Eve, the snake, and the apple,—the ambiguous idea of a man-god,—the corporeal idea of the death of a God—the mythological idea of a family of gods, and the Christian system of arithmetic, that three are one and one is three, are all irreconcilable, not only to the divine gift of reason that God hath given to man, but to the knowledge that man gains of the power and wisdom of God by the aid of the sciences, and by studying the structure of the universe that God has made.” And also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 2d:—“There are matters in that book, said to be done by the express command of God, that are as shocking to humanity, and to every idea we have of moral justice, as any thing done by Robespierre, by Carrier, by Joseph le Bon, in France, by the English Government in the East Indies, or by any other assassin in modern times. When we read in the books ascribed to Moses, Joshua, &c. that they (the Israelites) came by stealth upon whole nations of people, who, as the history itself shews, had given them no offence; that they put all those nations to the sword; that they spared neither age nor infancy; that they utterly destroyed men, women, and children; that they left not a soul to breathe,—expressions that are repeated over and over again in those books, and that, too, with exulting ferocity,—are we sure these things are facts? Are we sure that the creator of man commissioned these things to be done? Are we sure that the books that tell us so were written by his authority? It is not the antiquity of a tale that is any evidence of its truth; on the contrary, it is a symptom of its being fabulous; for the more ancient any thing pretends to be, the more it has the resemblance of a fable. The origin of every nation is buried in fabulous tradition; and that of the Jews is as much to be suspected as any other. To charge the commission of acts upon the Almighty, which, in their own nature, and by every rule of moral justice, are crimes, as all assassination is, and more especially the assassination of infants, is matter of serious concern. The Bible tells us that those assassinations were done by the express command of God. To believe, therefore, the Bible to be true, we must unbelieve all our belief in the moral justice of God; for wherein could crying or smiling infants offend? And to read the Bible without horror, we must undo every thing that is tender, sympathising, and benevolent in the heart of man. Speaking for myself, if I had no other evidence that the Bible is fabulous than the sacrifice I must make to believe it to be true, that alone

would be sufficient to determine my choice:" As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 2d:—"People in general know not what wickedness there is in this pretended word of God. Brought up in habits of superstition, they take it for granted that the Bible is true, and that it is good; they permit themselves not to doubt of it; and they carry the ideas they form of the benevolence of the Almighty to the book which they have been taught to believe was written by his authority. Good heavens! it is quite another thing; it is a book of lies, wickedness, and blasphemy; for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the Almighty?"

As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 2d.—

"As it is nothing extraordinary that a woman should be with child before she was married, and that the son she might bring forth should be executed even unjustly; I see no reason for not believing that such a woman as Mary, and such a man as Joseph and Jesus existed. Their mere existence is a matter of indifference about which there is no ground either to believe or to disbelieve, and which comes under the common head of, it may be so, and what then? The probability however, is, that there were such persons, or at least such as resembled them in part of the circumstances; because almost all romantic stories have been suggested by some actual circumstance, as the adventures of Robinson Crusoe, not a word of which is true, were suggested by the case of Alexander Selkirk. It is not then the existence or non-existence of the persons that I trouble myself about,—it is the fable of Jesus Christ as told in the New Testament, and the wild and visionary doctrine raised thereon, against which I contend. The story, taking it as it is told, is blasphemously obscene."

As also the following passage in that part of the said book or printed work entitled, the Age of Reason, Part 2d:—"I have now gone through the examination of the four books ascribed to Matthew, Mark, Luke, and John; and when it is considered that the whole space of time, from the crucifixion to what is called the ascension, is but a few days, apparently not more than three or four, and that all the circumstances are reported to have happened nearly about the same spot,—Jerusalem,—it is, I believe, impossible to find in any story upon record so many and such glaring absurdities, contradictions, and falsehoods, as are in these books."

As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 2d:—

“The most detestable wickedness, the most horrid cruelties, and the greatest miseries that have afflicted the human race, have had their origin in this thing called revelation, or revealed religion. It has been the most dishonourable belief against the character of the Divinity, the most destructive to morality and the peace and happiness of man, that ever was propagated since man began to exist. It is better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and to preach publicly the doctrine of devils, if there were any such, than that we permitted one such impostor and monster as Moses, Joshua, Samuel, and the Bible-prophets, to come with the pretended word of God, in his mouth, and have credit among us. Whence arose all the horrid assassinations of whole nations of men, women, and infants, with which the Bible is filled; and the bloody persecutions and tortures unto death, and religious wars, that since that time have laid Europe in blood and ashes? Whence arose they but from this impious thing called revealed religion, and this monstrous belief that God has spoken to man. The lies of the Bible have been the cause of the one, and the lies of the Testament of the other:”—As also the following passage in that part of the said book or printed work, entitled the Age of Reason, part 2d:—“It is incumbent on every man who reverences the character of the Creator, and who wishes to lessen the catalogue of artificial miseries, and remove the cause that has sown persecutions thick upon mankind, to expel all ideas of revealed religion as a dangerous heresy and an impious fraud. What is it that we have learned from this pretended thing called revealed religion? Nothing that is useful to man, and every thing that is dishonourable to his Maker. What is it that the Bible teaches us? Rapine, cruelty, and murder. What is it the Testament teaches us? To believe that the Almighty committed debauchery with a woman engaged to be married! And the belief of this debauchery is called faith. As to the fragments of morality that are irregularly and thinly scattered in those books, they make no part of this pretended thing, revealed religion. They are the natural dictates of conscience, and the bonds by which society is held together, and without which it cannot exist; and are nearly the same in all religions and in all societies. The Testament teaches nothing new upon the subject; and where it attempts to exceed, it becomes mean and ridiculous:” As also the following passage in that part of the said book or printed work, entitled the Age of Reason, Part 2d;—“Of all the systems of religions that ever were invented there is none more derogatory

to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christianity. Too absurd for belief, too impossible to convince, and too inconsistent for practice, it renders the heart torpid, or produces only atheists and fanatics. As an engine of power, it serves the purpose of despotism; and as a means of wealth, the avarice of priests; but, so far as respects the good of man in general, it leads to nothing here or hereafter." And further, the following passage, in that part of the foresaid book or printed work, entituled "A Letter, being an Answer to a friend on the publication of the Age of Reason by Thomas Paine:"—"It is from the Bible that man has learned cruelty, rapine, and murder; for the belief of a cruel God makes a cruel man. That blood-thirsty man, called the prophet Samuel, makes God to say (1. Sam. chap. xv. ver. 3.) "Now, go and smite Amelek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." That Samuel or some other impostor might say this, is what, at this distance of time, can neither be proved nor disproved; but, in my opinion, it is blasphemy to say or to believe that God said it. All our ideas of the justice and goodness of God revolt at the impious cruelty of the Bible. It is not a God just and good, but a devil under the name of God that the Bible describes." And you the said James Affleck having been taken before George Tait, sheriff-substitute of Edinburgh, did, in his presence, at Edinburgh, emit and subscribe two several declarations, one on the 20th and another on the 23d days of February 1824: Which declarations, as also the several books or printed works particularly above libelled; as also a writing titled on the first page, "List of books found in the shop of James Affleck, bookseller, Adam's square, and taken possession of in virtue of a warrant from the "Sheriff, dated 20th Feb. 1824," and docqueted on the fifth page as relative to the said declaration of 20th February; as also another writing titled on the back, "Inventory of books, pamphlets, &c. taken possession of this 21st February 1824," and bearing to be subscribed on the third page by you; as also a printed paper entituled "A catalogue of Political and Theological books "sold by James Affleck, No. 74, Adams's Square, South Bridge Street, Edinburgh;" being all to be used in evidence against you at your trial, will be lodged in due time in the hands of the Clerk of the High Court of Justiciary, before which you are to be tried, that you may have an op-

portunity of seeing the same. AT LEAST, times respectively, and place above libelled, the several profane, impious, and blasphemous books or printed works above libelled, containing respectively the passages above libelled, denying the truth and authority of the Holy Scriptures and Christian Religion, and tending to asperse, vilify, ridicule, and bring into contempt the Holy Scriptures and Christian Religion, were wickedly and feloniously published, vend-
ed, and circulated; and you the said James Affleck are guilty thereof, actor, or art and part. ALL WHICH, or part thereof, being found proven by the verdict of an Assize before the Lord Justice-General, Lord Justice-Clerk, and Lords Commissioners of Justiciary, you the said James Affleck OUGHT to be punished with the pains of law to deter others from committing the like crimes in all time coming*.

JOHN HOPE, *A. D.*

LIST OF WITNESSES.

- 1 George Tait, sheriff substitute of Edinburgh.
- 2 Archibald Scott, procuratar fiscal of the shire of Edinburgh.
- 3 George Bouchard, now or lately clerk in the sheriff clerk's office, Edinburgh.
- 4 George Dichmont, now or lately sheriff's officer in Edinburgh.
- 5 John Nugent, now or lately residing in the Pleasance of Edinburgh, No. 81.
- 6 Alexander Thomson, now or lately residing in the Pleasance of Edinburgh, at No. 51, at or near to the Head of Arthur Street there.
- 7 James Wilson, now or lately sheriff clerk of the county of Edinburgh.
- 8 John Crawford, now or lately clerk in the sheriff clerk's office, Edinburgh.

* We laugh at you, Sir William Rae and John Hope, *A. D.* Every book mentioned in these Indictments is published in London and sent into Scotland, as numerous as ever, and more than before you indicted them. And this you cannot stay. We laugh at, we despise you, Sir William Rae, his Majesty's advocate, for his Majesty's interest, and John Hope his Advocate's Deputy. We defy, in these matters, his Majesty, his Majesty's Advocate, and his Advocate's Deputy, with all the Lords Justices to boot.

R. C.

- 9 James Mitchell, now or lately clerk in the sheriff clerk's office, Edinburgh.
 10 Thomas Birnie, now or lately sheriff officer in Edinburgh.

JOHN HOPE, *A. D.*

LIST OF ASSIZE.

FOR THE TRIAL OF JAMES AFFLECK.

County of Edinburgh.

- Sir James Gairdner Baird of Saughtonhall, Baronet
 Andrew Belfrage, farmer, Kingsknows
 Thomas Davie, mill-wright, Collinton
 Allan Henderson, mill-master, Westmills
 5 John Gray, junior, merchant in Dalkeith
 Peter Leyden, baker there
 William Williams, smith there.

County of Haddington.

- Adam Bogue of Woodhall
 Robert Hyslop, merchant in Prestonpans
 10 Hamilton Watson, merchant there
 William Paterson, merchant there
 John Cunningham, farmer at Dolphingston.

County of Linlithgow.

- Adam Dawson, of Bonnytown
 Alexander Boyd, tanner in Linlithgow
 15 Thomas Brown, grocer there
 Peter Dickson, farmer, Wheatlands
 David Fortune, farmer, Birdsmill.

City of Edinburgh.

- Henry Scott, jun. hatter in Edinburgh
 John Boog, saddler there
 20 Christopher Lawson, watch-maker there
 George Cotton, tobacconist, North Bridge street, Edinburgh
 William Renton, clothier there
 William Mathieson, ironmonger in Edinburgh
 Thomas Clarke, shawl-agent there
 25 James Muir, jeweller there
 John Mackay, jeweller there
 John Cooper, druggist there

- John Blackwood, haberdasher there
 James Romanes, silk-mercator there
 30 William Cunningham, jeweller there
 George Mortimer, musical-instrument maker there
 Richard Whytock, merchant there
 John Duncan, druggist there
 William Fraser, junior, merchant-tailor there
 35 John Sommerville, lapidary there
 Adam Anderson, merchant there
 John Anderson, junior, bookseller there.

Town of Leith.

- John Balfour, merchant in Leith
 James Jameson, merchant there
 40 William Moodie, merchant there
 John Scott, merchant there
 Robert Lawrie, merchant there
 James Dickson, writer there
 Alexander Howden, merchant there
 45 James Wallace, insurance-broker and agent there.

D. BOYLE.

D. MONYPENNY.

ARCHIBALD CAMPBELL.

High Court. Indictment, his Majesty's Advocate against James Affleck. (Printing and Publishing Blasphemous Works, &c.) No. II.

JAMES AFFLECK, now or lately bookseller and grocer in Edinburgh, you are Indicted and Accused at the instance of Sir WILLIAM RAE of St. Catharines, Baronet, his Majesty's Advocate for his Majesty's interest: THAT ALBEIT, by the laws of this and of every other well governed realm, the wickedly and feloniously PRINTING and PUBLISHING, VENDING, or CIRCULATING, or CAUSING or PROCURING to be Printed, Published, Vended, or Circulated, any PROFANE, IMPIOUS, or BLASPHEMOUS BOOK OR WORK, or any Book or Work denying the Truth and Authority of the Holy Scriptures and of the Christian Religion, or tending to Asperse, Vilify, and Ridicule or bring into Contempt the Holy Scriptures and the Christian Religion, is a crime of an heinous nature, and severely punishable: YET TRUE IT

IS AND OF VERITY, that you the said James Affleck are guilty of the said crimes, or of one or other of them, actor, or art and part: IN SO FAR AS, you the said James Affleck did, in the course of the year 1823, and of the present year, 1824, in Edinburgh, and the vicinity thereof, print and publish, vend and circulate, or cause or procure to be printed, published, vended, and circulated, a number of profane impious, and blasphemous books or works, denying the truth of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, and ridicule or bring into contempt the Holy Scriptures and the Christian Religion: MORE PARTICULARLY, (1.) in the month of December 1823, or in the course of the months of October or of November of that year, or of January or February 1824, you the said James Affleck did wickedly and feloniously print, or cause or procure to be printed, by David Webster, printer, Horse Wynd of Edinburgh, and Thomas Webster, his son, or one or other of them, at the printing office or premises then and now or lately occupied by them, or one or other of them, at Horse Wynd aforesaid, a profane, impious, and blasphemous book or work, entituled "a Preliminary Address from the President of the Edinburgh Freethinkers' Zetetic Society to the Moderator of the Church of Scotland, intended as the basis of an overture for a Union," bearing to be printed "For James affleck, 74, Adam's Square, Edinburgh," and denying the truth and authority of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, and ridicule, or bring into contempt the Holy Scriptures and the Christian Religion, particularly in the following passage: "That you may understand the extent of the boon I ask, I shall quote the passage for your consideration:—'Howbeit, Sisera fled away on his feet to the tent of Jael, the wife of Heber, the Kenite; for *there was peace between Jaben, the king of Hazor, and the House of Heber, the Kenite.* And Jael went out to meet Sisera, and said to him, Turn in my lord, turn into me, fear not. And, when he turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee, and say, Is there any man here,—that thou shalt say, No. Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went

softly unto him, and smote the nail into his temples, and fastened it unto the ground (for he was fast asleep and weary;) so he died.' The Angel of the Lord said, 'Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent. He asked water, and she gave him milk. She brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; with the hammer she smote Sisera! The mother of Sisera looked out at window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?' I do not request you to renounce your belief in the truth of the narrative. It is told in a very natural way, and has all the marks of genuine authenticity. The part which Jael is said to have acted is that which might be done in our own days by any female who was entirely destitute of the milk of human kindness, and whose mind was under the influence of the worst species of bigoted fanaticism; and we have too much evidence to prove that such characters have existed in all ages of the world. The idea which I wish you to renounce is that which is contained in the latter part of the narrative, where the *approbation of the Spirit of God* is said to be given to such a transaction; when the feelings of a mother for the absence of a murdered son are introduced as subjects of merriment, the introduction of which feelings for which purpose is also ascribed to the Spirit of God. Do not misunderstand me; for here we are at serious points. If this is truly *the inspiration* of God, I acknowledge at once that we ought to believe it; and the ground upon which I reject it, and wish you to reject it, is solely because, to have *error* and *inconsistency* marked in the face of it, such a belief is '*Neither profitable for doctrine, for correction, nor for instruction in righteousness.*' And we are commanded to overcome our enemies by kindness, or to remove their enmity by convincing them they have no just cause to be our enemies; and we are also commanded to return good for evil; and these commandments we have received from a power which is *without variable-ness or shadow of change, which is the same yesterday, to day, and for ever.* Upon what authority are we to attribute the approval of such deeds to the Spirit of the God of Nature? Is it simply because we find this account written in a Jewish narrative? We have the same authority for believing that there is no respect of persons with God, and that he has given a law which condemns in the most explicit manner all

such deeds as those to which the approbation of his Spirit has here been falsely ascribed. On this point, my faith and your's are completely at variance. Either the Spirit of God has bestowed his approbation upon assassination of the worst species, or a Jewish writer in the heat of party spirit, has belied the Creator. Your faith leads you to believe in the former alternative, while by my faith I am induced to prefer the latter; and I am reviled and persecuted for holding this latter opinion, while you are paid and respected for maintaining and disseminating the former opinion."

(2.) AND FARTHER, on the 14th, or on one or other of the days of February 1824, or of January immediately preceding, or of March immediately following, within the premises in Adam's Square, South Bridge of Edinburgh, then and now or lately occupied by you as a bookseller's shop and reading room, you the said James Affleck did wickedly and feloniously publish, vend, and circulate, by then and there delivering to John Nugent, now or lately residing in the Pleasance of Edinburgh, in exchange for the sum of fourpence, or some other sum of money then and there paid by the said John Nugent to you as the price thereof, a printed copy of the profane, impious, and blasphemous book or work above libelled, denying the truth and authority of the Holy Scriptures and of the Christian Religion, and tending to asperse, vilify, and ridicule, or bring into contempt the Holy Scriptures and Christian Religion, particularly in the passage above quoted, contained in the said book or work. (3.) LIKEAS, in the month of December 1823, or in the course of the months of October or November of that year, or of January or February 1824, you the said James Affleck did wickedly and feloniously print, or cause or procure to be printed, by David Webster, printer, Horse Wynd of Edinburgh, and Thomas Webster, his son, or one or other of them, at the printing office or premises then and now or lately occupied by them, or one or other of them, at Horse Wynd aforesaid, a profane impious, and blasphemous book or work entituled "Letter Second from the President of the Edinburgh Freethinkers Zetetic Society to the Moderator of the General assembly of the Church of Scotland, upon the subject of union," bearing to be printed for James Affleck, 74, Adam's Square, sold at 84, Fleet Street, London," and denying the truth and authority of the Holy Scriptures and the Christian Religion, and tending to asperse, vilify, and ridicule, or bring into contempt the Holy Scriptures and the Christian Religion, particularly in the following passage: "I expressed an opinion that *you erred egregiously*

in believing too much; because I then thought that you and your followers *sincerely* believed in *all* the doctrines of the Bible. I now think otherwise. The Bible appears to me to contain a considerable portion of sound rational doctrine, completely in unison with those ideas of rectitude and propriety which have been acknowledged in all ages and in all nations. It contains a great many precepts which are also in unison with the ideas which all nations have formed of the eternal and immutable laws of justice; and it relates many historical facts which are in unison with the existing laws of nature. On the other hand, it brings forward *as right and proper* several actions which are directly opposed to our ideas of rectitude and propriety, and which appear to us to be at variance with the eternal and immutable laws of justice; and it relates as historical facts several occurrences which are not in accordance with the existing laws of nature. Now, it is my present opinion that the human mind cannot embrace and sincerely believe these apparent incongruities. Those who receive the former must reject the latter; while those who receive the latter must reject the former. I speak this from observation; and for the proof of its truth, I appeal to the experience of mankind. All nominal Christians profess to believe in the irrational side of this question." And in the following passage:—"When arguments have failed, you have appealed to the selfish passions, by promises of rewards and threatenings of punishments, as if you had said, 'Believe that Moses was commanded to slay a whole nation of ignorant people, and to bathe his hands in the blood of their smiling infants. Believe that this command was given by a God who has declared that we ought to do unto others on all occasions as we would wish them to do unto us,—who has commanded us to do justly, to love mercy, and to walk humbly,—a God with whom there is no respect of persons, and who is the same yesterday, to-day, and for ever. Believe in unnatural and irrational dogmas, and you shall be rewarded with joy everlasting; but you shall be visited with everlasting destruction if you refuse to sacrifice the reason your Creator has given you.'" (4.) AND FURTHER, on the 14th, or one or other of the days of February 1824, or of January immediately preceding, or of March immediately following, within the premises in Adam's Square, South Bridge, Edinburgh, then and now or lately occupied by you as a bookseller's shop and reading room, you the said James Affleck did wickedly and feloniously publish, vend, and circulate, by then and there delivering to the said John Nugent, in

exchange for the sum of fourpence, or some other sum of money, then and there paid by the said John Nugent to you as the price thereof, a printed copy of the profane, impious, and blasphemous book or work last above libelled, denying the truth and authority of the Holy Scriptures and of the Christian religion, intended to asperse, vilify, and ridicule, or bring into contempt the Holy Scriptures and the Christian religion, and particularly in the two passages last above quoted, contained in the said book or work. (5.) LIKEAS, in the month of December 1823, or in the course of the months of October or November of that year, or of January or February 1824, you the said James Affleck did wickedly and feloniously print, or cause or procure to be printed by David Webster, printer, Horse Wynd of Edinburgh, and Thomas Webster his son, or one or other of them, at the printing office or premises, then and now or lately occupied by them or one or other of them, at Horse Wynd aforesaid, a profane, impious, and blasphemous book or work, entituled "The Zetetic Society's Shorter Catechism, for explaining to the young and the ignorant the principles of Atheism," bearing to be printed "for James Affleck, 74, Adam's Square, Edinburgh," and denying the truth and authority of the Holy Scriptures, and of the Christian Religion, and tending to asperse, vilify, and ridicule, or bring into contempt, the Holy Scriptures and the Christian Religion, and which book or work was of the following tenor:

"Q. Does the word 'God' convey to the Human Mind, an idea of a Reality?

"A. Only when the idea it conveys refers to the Great Incomprehensible Power, whose agency 'directs the atom, and controuls the aggregate of matter.'

"Q. Is the existence of this Power a subject of doubt?

"A. It is the most certain of all Demonstrable Truths, and can neither be denied nor disputed.

"Q. Is it not generally supposed, that the existence of this Power, is denied or disputed by Atheists?

"A. This notion is pretty general, but it is entertained, either because they have not made themselves rightly understood, or because the people have been misled and deceived, (through ignorance or intention,) by those whose duty it was to instruct them.

"Q. Where do Atheists get their knowledge of God?

"A. From the Visible Works of Creation, which can neither be suppressed, subverted, nor disputed. These are open to the senses of all; for wherever we turn our eyes, we

are met by objects, calculated to inspire our minds with feelings of the deepest admiration. In thinking, for instance, of the animalculæ that dwell upon a leaf, or that swim about in a drop of water, when we consider the smallness of the various members and organs of sense which these may possess, in common with larger animals, a small fly will become, in the contrast, an object of magnitude. On the other hand, when we contemplate the immense magnitude of the Heavenly Bodies, and the room they occupy in space, the Earth, on which we dwell, becomes a small object, even in the Solar System; while this system, in its turn, sinks into insignificance, when contrasted with the Heavenly Bodies that are visible around it. And all these, again, may perhaps be only as a single speck in the universe, when contrasted with the innumerable host, which, in all probability, continue to roll, in harmony, throughout the regions of unlimited space.

“ Q. Is it from the contemplation of such objects, that we can best acquire a knowledge of God?

“ A. This is a point upon which the world is divided in opinion, and upon which no individual has any just title to dictate for another. But we know that, in other cases, those individuals who receive their ideas from personal observation, are less liable to be deceived, than those are, who rely altogether on Traditionary accounts of others.

“ Q. When we contemplate the **MAGNITUDE** of the Works of Creation, can any description surpass the reality?

“ A. The globe which we inhabit is, to us, an object of stupendous magnitude,—grater than our ideas can comprehend; and containing an expanse which our eyes could not survey, although the whole span of our present existence was devoted to this purpose alone. It therefore appears, from what has been already said, that, in trying, by words, to give an adequate idea of the whole, the *Reality*, in point of magnitude, must *exceed all description*.

“ Q. When we contemplate the **WISDOM** which is manifested in these works, can any description surpass the Reality?

“ A. When we look at a fish in the water, or a bird in the air,—when we survey the mechanism of the Human Figure, with all its various organs,—when we consider the wonderful adaptation of these for their various purposes,—when we contemplate the harmony and order of the spheres,—indeed, wherever we turn our eyes, we are met by objects, which

force the conviction on our minds, that human language can give no description which will bear a comparison with the Visible Realities, which every where surround us.

"Q. Can any description of the BENEVOLENCE which is manifested in these works, exceed the Reality?

"A. When we contemplate the beauty of the Works of Creation, and the pleasure which the Human Mind is calculated to receive from the endless variety which is continually passing before us,—when we see that even the seasons are calculated to give us pleasure as they change,—when we know that man is formed by nature to be the friend of man,—and that the only real happiness, which a Human Being can enjoy on earth, proceeds from the consciousness of being instrumental in promoting the happiness of others,—we are compelled to admire the Kindness and Benevolence which are manifested in the Laws that govern our nature. And though the world is divided in opinion, concerning the origin of Evil, yet all must acknowledge, that at least nine-tenths of it are produced by the ignorance and errors of man; while the remainder, perhaps, may be requisite to increase our relish for that which is Good.

"Q. Upon what principles do individuals shut their eyes against these Realities, to pore upon Traditionary descriptions?

"A. The Human Mind, as formed by Nature, is liable to receive any impressions that may be made upon it, and when the minds of individuals are impressed, in infancy, with the notion, that it is their interest and their duty to act in this way, they generally continue through life, to oppose the clearest dictates of Reason and Common Sense.

"Q. Do the Traditionary accounts of the Works, which individuals ascribe to the Great Creating Power of the Universe, resemble those which come under our daily observation?

"A. Every nation has a collection of Traditionary accounts, peculiar to itself; and these accounts are seldom respected and regarded beyond the limits of their own districts; as each nation uniformly rejects and despises the Traditionary descriptions which are held in estimation by other nations.—All these descriptions contain Truth and Error, united in a greater or lesser degree. They are true in so far as they correspond with the Realities which come under our observation, and erroneous in so far as they are at variance with these Realities.

"Q. Do individuals consider it their duty to force im-

pressions upon the minds of their infant children, which are at variance with these Realities?

"A. Some individuals not only act in this way themselves, but they consider it their duty, to abuse and persecute all those who call in question the wisdom or propriety of such proceedings.

"Q. Must not all deviations from these Realities be injurious to the True Character of God?

"A. Though this is conspicuously self-evident, yet it so happens, that, even the wisest of nations, have hitherto been taught to consider 'Sacred,' several accounts which are directly opposed to our ideas of Wisdom, Goodness, and Greatness.

(To be continued.)

The following Subscription, which is inserted in No. 1, of the Newgate Monthly Magazine, was accompanied with a particular request that it might appear in the Republican of last week, but was too late for insertion. Paid to Thomas Ryley Perry, in Newgate, the Birmingham subscription for the support of R. Carlile's imprisoned Shopmen, Aug. 31.

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| A Liberal Friend, whose name must be secret, by Vender | 5 | 0 | 0 | A Double Barrel | 0 | 2 | 6 |
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| One who has suffered for what is called Blasphemy | 0 | 2 | 6 | Mr. M., a well-wisher | 0 | 2 | 6 |

All subscriptions for the Men in Newgate will in future be confined to the Newgate Monthly Magazine, unless the contrary is expressly requested.

Mrs. Wright acknowledges and return thanks to "An Enemy to every species of Persecution and Prosecution on account of Theological and Metaphysical opinions," for Ten Shillings.

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